L: Tibet E-5 (1968) 1951 SOS Accession SO4
Marpuche-Buddhism

and drum beat the entire company in closely packed ranks began to dance backward, that is, to the west, with little jumping steps, landing sometimes on both feet and sometimes alternately on one foot or the other (Pl. XII, Fig. 1). As space opened up between the front line and the altar a young boy and girl, the cacique's son and niece, respectively, appeared. Each wore a shawl, and about the forehead a headband, into which were set bits of greenery. The boy held a bamboo pole, which he occasionally straddled like a child riding a broomstick. This pair faced the assemblage opposite the *machi*, and kept time with the others. Backward and forward, in a west-east line danced all the celebrants several times, after which the same movement was repeated in a south-north direction. Very soon the *machi* began to roll her eyes wildly and to breathe heavily. Her entire demeanor was that of a person who is thoroughly exhausted. Every now and then she would curl her lower lip and emit a kind of whistle, but during it all she continued to sing and dance. We were told that not much more was scheduled for this day, and as it was growing dark Mr. Donaldson and I decided to ride back to Chonchol for the night.

The next morning I returned with a native teacher from the mission. Dancing was in progress in much the same fashion as on the previous evening, except that the crowd was much larger, and many women were busy preparing food at the ramadas. As we disembarked, a young man clothed in Chilean holiday garb approached and from a bowl dipped some black paint which he daubed on our cheek bones. All the participants had been similarly smeared, and I was told that this represented both a greeting and a prayer for rain. For a similar purpose, I noticed that a bit of black cloth had been affixed to the altar, and appearing was now an explanation as to suggest a meteoric shower.*

At about one o'clock in the afternoon the *machi*, obviously

* Fellow missionaries who seek rain borrow black, to represent storm clouds. Those designed for the opposite purpose are white, which stands for the sun. At Calgan rain was wanted because a long drought was making hill planting difficult.

Latcham F-6 (1888-1891) 1909 SG4 Araucanians SG4

As Hrdlička has so justly remarked, "the most difficult and the most important event in the history of human society is perhaps the change from a nomadic to an agricultural life." This change among the Araucanos was not brought about by any compulsory conditions, but seems to have been adopted gradually by the race on seeing the advantages accruing from the new mode of life, and at first only in a very desultory way. 177

The Spanish conquest brought with it knowledge of new cereals and plants, other domestic animals, a fuller use of metals, and a considerable change in the tribal government, owing to the necessity of continued union to repel the invader. [23] 241]

The introduction of spirituous liquors did not, for a considerable time, make much headway. The relations between the whites and the Indians were so strained, and the stern, hard discipline of constant warfare so maintained, that the results of this traffic were not for a long time apparent. But after the declaration of the Republican Government, when there were larger inputs of goods, it became a lucrative business, and many large fortunes were made by distilling cheap "firewater" in the frontier districts. To such a degree did this traffic attain that it is a common saying in the south that the distillers did in a few years what the Spaniards failed to accomplish in three centuries—reduced the invincible Araucano. This vice has taken such a hold of the Indian that in general it has completely changed his character and mode of life, and from being a fierce, cunning, vengeful patriot, he has become a drunken, cringing, soulless vagabond, who would sell land, stock, wife, daughters, or his soul itself to indulge to his craving desire for drink. 648 273 733

Clothing.—Prior to the Spanish invasion of the northern tribes the Araucanos led a purely nomadic life as hunters, shifting their tribe from time to time as the exigencies of the chase demanded. Their only dress consisted of the skins of wild beasts, sometimes hung as aprons by strips of hide from the waist, or passed somewhere between the legs and brought up under a waistband. In winter they protected themselves from the cold and rain by long blankets of furs coarsely sewn together, or by guanaco skins, after the fashion of the Patagonians of the present day. In these earlier days, men and women alike wore their hair long and braided into two long plaits, fastened together at the tips by strips of hide. Now, however, this fashion is left to the women, and the men wear a mane, cut off square a little above the shoulders, and bound round above the ears with a bright-coloured knitted band or cotton handkerchief, red being the favourite colour. Formerly, in warfare, and on their principal feasts, the warriors wore the heads of wild beasts as helmets, the skins and tails hanging down their backs, and fastened under the chin by straps. They also fashioned rude shirts-of-mail of the other skins, using spoken needles of bone or thorn, and thin strips of hide or vegetable fibre. In some parts they also produced a coarse kind of fibre cloth, employing rushes, flower grasses, or the inner bast bark of certain trees. This was evidently an imported custom, and was probably learnt from the Chilenos, who inhabited the western slopes of the Andes north of the 32nd degree. There 291 [181] 302 292 [282] [177]

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

of them show considerable ingenuity in their fabrication. After the Spanish occupation and the settling of missionaries among them, the cross, especially the Maltese, became a favourite design in their silverwork. The chiefs used spurs, bits and stirrups of silver, and frequently adorned their saddles, bridles and whip handles with the same metal.

Owing to the Spaniard's greed for gold, and the dangers to which its display exposed them, this metal became less and less used, but their love for silver ornaments continues up to the present day.

The principal adornments of the women consisted of enormous earrings in the form of a half disc, frequently measuring 6 inches in diameter, bracelets, necklets, collars, head bands, waist bands, and long pins with large heads in the form of discs, half-moons, or ball-shaped. These were used to fasten their mantles. A favourite ornament is a strip of soft hide covered with rows of small silver beads. This is worn either as a head or waist band, and very frequently as a collar. Rings, usually plain silver bands, are frequently worn. Another favourite ornament is the *eli*, or chain pendant, worn suspended by a clasp from the breast, and having small trinkets hung at the extremity.

The Araucano neither daubs his face with paint nor uses tattooing as a means of beautifying his personal appearance, although formerly their war parties painted their faces to strike terror into the hearts of their enemies. The elaborate designs and totem marks used by some of the northern races seems to have had no counterpart among them, and they seem to have had no special identification mark to distinguish them if slain in battle, this task falling to the lot of the women who usually followed the war party not far in the rear.

Habitations.—As I have already mentioned, the primitive dwelling of the Araucano was the *toldo* or skin tent, such as is even now used by the Indian tribes of the Southern Pampas. When they began to lead a more sedentary life, they constructed rude wattle and daub huts, the cross-pieces of which were lashed together with fibrous creepers. These were probably at first circular in form, but finding them too small they afterwards gave them an oval shape, and finally began to build them in their present rectangular design.

The work of building these huts is a great event in the life of the Indians. The construction is not all conducted as one operation, but is generally divided into three stages, each of which gives occasion for a great feast, especially the final one. On this occasion, if the owner is a chief, or is well off, the feast lasts for several days. The first stage is the erecting of the posts and framework; the second the filling-in of the walls; and lastly the thatching of the roof with long coarse rushes.

The huts vary in size according to the necessities of the family, being from 20 to 60 feet in length and from 15 to 30 in width; the walls are about 6 feet in height. They are occupied by the owner, his wives, unmarried children, and sometimes by other children. The children and unmarried men and girls sleep pell-mell, spreading skins on the beaten earth floor where fancy dictates.

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

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[end plate 1]

4:Latcham F-5 (1888-1893) 1909 SG4 Araucanians SG4

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[end plate 2]

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

291 it was probably a modification of the sleeveless shirt to permit greater freedom of action on horseback.

As described by Mariño de Lovera (1865, p. 220), the early *Huilliche* men of the Ancud region wore breeches, shirt, and cape, all of [llama] wool. The shirt, like the *Mapuche* type described by Góngora Marmolejo (1862, p. 2) and González de Nájera (1889, p. 39) as "without sleeves," was presumably the typical Andean rectangular sleeveless shirt. González de Nájera's description (ibid.) of the short breeches as a "paño revuelto" serving as a "pañete" and reaching to the midthigh is somewhat suggestive of the later chiripa. According to Maregrav (loc. cit), the breeches reached to the knee. According to Brouwer (1892, p. 60), the early Chilotans wore breeches that flared at the bottom like a sailor's, and a mantle, but no shirt or coat.

Mapuche-Huilliche garments were mostly of woven llama wool. The pilun, a small apronlike, leather pubic covering, was used by hockey-players and transvestites (Barcutan, 1863, pp. 61, 107).

The *Huilliche* of the Ancud region were wearing pointed woolen caps or hoods when first encountered by the Spaniards (Mariño de Lovera, 1865, p. 220; Ercilla, canto 26, 1910, p. 579). Elsewhere, however, as a general rule, the *Mapuche-Huilliche* went without hats. Both men and women used a woven woolen fillet (tari lonqo, trarilonko) to bind the hair, caciques often using a silver band in place of it. Warriors frequently wore animal or bird heads or skins on the head. The cotton, silk, or woolen square worn like a turban, and the woman's beaded headgear, are not reported earlier than the 19th century.

The earlier *Mapuche-Huilliche* ordinarily went barefoot. In the mid-17th century, low footgear ("caligae") were being used by men on festival occasions (Marcgrav, 1648, p. 283). By the second half of the 18th century, natives of rank were using woolen boots and leather sandals (Molina, 1901, p. 148), which later became more common. The zumel (shumel), or "bota de potro," made of the hide from the leg of horse or cattle, softened and allowed to dry on the foot, was introduced, apparently from the Argentine Pampa, in the first half of the 19th century (de la Cruz, 1836, p. 33; Smith, 1855, pp. 323–324). It was used as a riding boot, the point of the boot being left open to allow the rider to grip the stirrup with his big toe. The tamango, pieces of sheepskin or cowhide with the hair side in, lashed on the foot and legs for crossing the Andean passes in the snow, was used, apparently by Indians, at least at the Uspallata Pass in *Picunche* country (Lenz, 1904–10, 2:704, 899; on the earlier *Poluenche* snowshoes, see infra, section on "*Poluenche*," p. 760).

302 Hair.—References in the early sources to coiffure are scattered and vague. Brouwer (1892, p. 60) found the mainland *Huilliche* men with their hair cut short around the ears. (See also Góngora Marmolejo, 1862, p. 2, and Marcgrav's woodcut, 1648, p. 284.) Since at least the

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4

early 17th century, the men let their hair grow in long loose locks to the shoulders, sometimes doubling it upward and rolling it round the head, and cutting it in a fringe across the forehead. On going to war, the head was shaved, leaving only a corona like a friar's (Macitto de Lovera, 1855, p. 122). It was considered a great indignity to have one's hair cut off by force (González de Nájera, 1889, p. 47).

All accounts since the late 18th century describe the women's hair as done up in two long braids (Carvallo i Goyeneche, 1875, p. 126, and others thereafter). Molina says "varias trenzas" (1901, p. 148). Ovalle (1888, 12:161) and González de Nájera (1889, p. 47) refer to tresses or braids, but not clearly to two only. According to Mansfeld (1848, p. 282, cf. also woodcut, p. 284), the women wore their hair loose, but bound it up during menses. Some Chilotan women of the Castro region wore it bound with small woven bands; others, loose and hanging over the shoulders (Brewer, 1881, p. 60). A woman with short hair might add to her own the hair cut from a young girl's head (Félix José, 1916, 1:287).

The comb (rusa) used was commonly the brush-comb, made of a bunch of reeds or thick grass sticks well tied together.

Depilation of facial (including eyebrows) and pubic hair by men and women with the use of two shell valves or of two trapezoidal metal plates serving as tweezers was customary, in fact, de rigueur. (Mansfeld, 1848, p. 283; Rosales, 1877–78, 1:167; Havestadt, 1883, 2:306–7; Guevara Silva, 1911, pp. 50, 52.)

Body ornamentation.—No mutilations in the way of head deformation or piercing of lips or septum are reported. Ear lobes were pierced for earrings. Tattooing was completely absent. There does not appear to have been much face or body painting in early times. González de Nájera (1889, p. 46) reports it absent, but this is seemingly too sweeping (L. de Valdivia, 1887, s. v. cuid; cf. Medina, 1882, p. 170). At any rate, more recently face painting was not uncommon (Guevara Silva, 1908, p. 16).

Bodily adornments.—By the men, some use was made of feathers in peace time, or by warriors for hair- and helmet-adornments (Ercilla, 1910, p. xix; Molina, 1878 b, pp. 420, 445), but in general feathers played a minor role in *Mapuche-Huilliche* body decoration. In the main, too, except for the *Pehuenche*, the *Mapuche-Huilliche* men devoted their attention to decorating their saddle gear rather than themselves. Huilliche formerly wore large silver earrings.

Women's chief adornments in earlier times were necklaces of llancas (lloyka), tupu pins, bracelets, and ear pendants. The llancas were green or bluish-green stones, mostly malachite and azurite, perforated and polished. Beads of sea shells were also used, but were not nearly so highly esteemed as the llancas. The tupu (from *Quechua*) was a long metal pin with a large discoid, semicircular or spherical head used

5:Cooper E-4 (no date) 1946 SG4 Araucanians SG4
Argentinian Araucanians

before 1767, Falkner (1935) between circa 1744 and 1767, Amat y Junient (1927) circa 1760, Sánchez Labrador (1936), Carvallo i Goyeneche (1876) last third of 18th century, Sors (1921) circa 1765–80, De la Cruz (1836) 1806, Poeppig (1835–36) 1828–29, D'Orbigny (1835–47) 1829, Barbará (1879, 1930), 1847–48 to circa 1856, Guinnard (1864) 1856–59, Cox (1863) 1862–63, Musters (1871) 1869–70, Mansilla (1877) 1870, Moreno (1879) 1874–77, Milanesio (1898) 1884–98, La Vaulx (1897–98, 1901) 1896–97. Of these sources the most detailed is De la Cruz. D'Orbigny's and Barbará's lengthy accounts are largely drawn from that of De la Cruz. The other accounts are mostly based on independent first-hand observation. In general, our information upon the Argentine *Araucanians* is not nearly so abundant as that upon their Chilean brethren.

The culture of the Argentine *Araucanians* was distinctly a palimpsest one. Some elements of material culture were given up and others substituted therefor, and a few shifts in social and religious culture occurred, but beneath these superficial changes the basic ancient *Araucanian* culture derived or brought from Chile remained largely intact and is readily discernible. The more significant of these changes, so far as known from our very imperfect source material, are given in this section.

Among many of the Argentine *Araucanians*, horticulture, the basic productive economy of the Chilean *Araucanians*, was abandoned entirely, although some of them kept up a certain amount of gardening. (Cf. Falkner, 1935, pp. 36, 126; Cox, 1863, p. 96; Musters, 1871, pp. 70–71, 239; Milanesio, 1898, p. 39.) Sors (1921, 39:184) states that the *Pehuenche* ordinarily did not plant. The *Pehuenche* of Molina (1901, p. 263), De la Cruz (1836, p. 63), and Poeppig (1835–36, 1:381, 383) practiced no horticulture, it seems, but possessed cattle, horses, and other livestock in fair abundance. Among many of the *Araucanians* farther east in the Piedmont and out on the Pampa, hunting, with the bolas and other weapons, entirely superseded horticulture.

The *Pehuenche* men as well as women used to paint their faces and arms and legs and to wear various pendants and "jewelry". (Amat y Junient, 1927, 52:371; Carvallo i Goyeneche, 1876, p. 136; Sors, 1921, 39:181.)

Among the new elements, mostly adopted from the non-*Araucanian* Pampean tribes, were: The bota de potro (Molina, 1901, p. 262; De la Cruz, 1836, p. 33); roasting meat by placing hot stones inside the carcass (Cox, 1863, p. 189); the portable skin-covered tent of conical (Poeppig, 1835–36, 1:382) or toldo (De la Cruz, 1836, p. 37; Cox, 1863, pp. 144–45) type; chicha of fermented algarroba beans (Mansilla, 1877, 2:45); chewing of otcho resin (Guinnard, 1864, p. 210); use of horse blood as a soap for washing the face, the hair, and mantles (De la Cruz, 1836, p. 63; D'Orbigny, 1835–47, 2:235), and of a certain clay for rub-

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

593 14 were evenly divided in their affection for sisters; all girls between 11 and 15 unhesitatingly named an older sister. Reasons why boys love their brother were "I like him," "He has an all-around good will," "He is the dearest one," "He is good to me." Girls like their sisters because "She gives me presents," "She gives me money," "She has good will toward me."

Children of the several wives of a man made no distinction among themselves. "We called each of my father's wives mother, and all the children of all the wives called each other brother and sister."

CHILDREN'S BEHAVIOR

BATHING, CARE AND DRESSING OF THE HAIR, PERSONAL APPEARANCE

515 [854] A very small child is given a bath by its mother when the mother takes her own. Older children take their own baths daily in all seasons, in brooks or rivers, at springs, or by swimming in deep waters of lakes. Bathing is usually done just before sundown. Girls of a family may go to the bathing place in groups but bathe singly; boys do likewise, but at a different time. Bathers scatter along the shore some distance apart. The hair is washed at each bathing; occasionally it is shampooed with suds made by rubbing bark of quillay between the hands. Children were often seen coming from bathing with dripping hair hanging loose over the shoulders. No soap or substitute is used in bathing. Winds are relied on for drying.

302 Washing the hair in human urine gives it luster, and occasionally a child will do so. "The odor is unbearable," said a teacher; "I send such a child to the brook to wash its hair. Only last Saturday a girl came for a sewing lesson with her hair in that condition."

The hair is combed, today, with factory-made combs, if one is owned. Persons living close to Argentina make the traditional family hairbrush (rana) from calle calle or from rüna (unidentified), plants that grow in Argentina; in Alepúe area, rana were made from coral, the plant from which brooms, too, are made. "The brush, so long [4 to 6 inches], is merely roots tied together with grass. We wet the hair first and then brush it." When in use, the root ends of the plants are grasped so that bristles are toward the little finger.

Formerly a boy's hair was cut neck length; today it is cut short "like Chileans wear theirs." Formerly a girl's hair was never cut; that of a small girl hung loose, or had narrow woven bands twisted into portions of it and tied back in a manner to keep the hair from the eyes. Today many small girls have the hair bobbed, "but old people

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

still want a small girl to have long hair." Older girls have it cut shoulder length or longer. To keep the hair from the face, an older girl, today, as formerly, takes a strand of yarn or a narrow band of cloth, passes it under the hair at the back, brings it forward either behind or in front of the ears, and then ties the ends in a knot on top of the head; or, as formerly, she twists the hair that is over the temples, ties the ends of the twists together and lets them hang down the back. Today, some girls wear barrettes to confine the hair and keep it out of their eyes. Schoolchildren were rarely infested with lice; teachers in all areas remarked about this.

Beauty was recognized. When a man and his wife were complimented on their beautiful, dark-eyed children, the man replied, "They have inherited their beauty and eyes from my side—my mother had dark eyes; all my wife's sisters had green eyes."

Most girls seen were earrings made of flattened circular pieces of silver; a few boys also did. Both boys and girls wore one or several rings. A ring was either a copper or a silver band incised with a repeated design, or a flattened 20-centavo Chilean coin. Rings were worn on any finger. No one wore a necklace. It is not an old custom for girls to wear hair ornaments; but occasionally today at fiestas an adolescent girl has her hair so adorned.

An occasional boy in early adolescence showed interest in his personal appearance, but none wore ornaments, unless rings are so considered. A 12-year-old boy ran home from school the day the Chilean Government school examiner arrived; his clothes, he said, were not good enough for such an occasion. A 13-year-old boy leaned sullen and abashed against a school wall, complaining that the picture that had just been taken of him by surprise would disgrace him; that he wanted to dress up and have another one taken. Girls seemed less finicky about their appearance; none, however, was seen, at any time, carelessly or slovenly dressed or dirty.

FRIENDSHIPS, LEADERSHIP, JOVIALITY

Intimate friendship between two boys or two girls was not institutional; an occasional boy, however, had a "chum"; so did a girl. "Those two boys [14 and 15 years of age] are always together; when anything is going on anywhere they go there together; they have been that way since they were little boys." Two 12-year-old boys asked to be photographed together: "We are friends; we have always been friends."

Games on school grounds were generally played together by children

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

ADULT BEHAVIOR

BATHING, CARE AND DRESSING OF THE HAIR, PERSONAL ADORNMENT, PERSONAL APPEARANCE

505 Adults bathe often; many do so daily, even during the winter season. "Our people have always bathed much." Bathing is done in flowing water, in rivers or creeks or under waterfalls or at springs. No soap or substitute is used when bathing.

[368] The hair is frequently washed; shampooing is done when bathing is done. Soap is used by those who have it; others make suds by rubbing the bark of quillay between the hands. During the present study a 70-year-old woman took a bath standing in the river a little distance offshore, all but her head covered with her shawl (pl. 29, *1*). After her bath, still standing in the river, she washed her hair. She parted it from neck to forehead, soaped one side well with a bar of soap, and rinsed it thoroughly by splashing it with handfuls of water which she scooped up with both hands as she stooped from the waist; then she treated the other side in the same manner. She stated, "I wash my hair every third day, but I bathe every day." She now fine-combed it. "I use this comb because my son gave it to me; I prefer to use a brush." She dressed her hair in one of the traditional fashions, twisting the hair on the right side and holding the end in her mouth to keep the twist intact; then she twisted the hair on the left side and took the ends of the two twists with opposite hands, slung them over her head, crossed them at the back of the neck, and brought them around the head just above the ears and close to the hairline over the forehead. Here she crossed them again and tucked the ends under and over the twists. It was 6:20 p.m. She walked ashore where she picked up three headbands woven of yarn, one approximately an inch in width and 1½ yards in length, and two narrower ones about a foot in length. The shorter band bands had several horse hairs attached to one end. "These bands I use when I dress up my hair; I wash them every time I wash my hair." A machi in Alepún AUG. wore a 3-strand braid of reddish hair on the crown of her head; ends hung loose (pl. 29, *1*). The hair is brushed, when wet, with a hairbrush made of roots of calle calle, coral, or rilun (p. 48). An adult woman's hair is never cut. "Formerly parents would not have tolerated even a young girl's hair to be cut—a girl with short hair was no longer admired." A woman, today, parts her hair over the crown from forehead to neck and then either twists (*huirowe*) or braids each half. Always the ends are secured by being rolled into yarn or strips of cloth;

30: Hilger E-9 (1946-1952) 1957
SG4 Araucanians SG4
Chile

sometimes an entire twist is so rolled. Twists or braids are made toward the front, tied together there, and kept from falling forward while working either by being folded on the crown and again tied there, or by being slung over the head and allowed to hang down the back (pls. 6, 7; 8b.) A woman's manner of hair dressing did not indicate whether or not she was married. 302

To make hair grow, women mash all parts of pillorcol (unidentified), a plant that grows in swamps, in a dish, pour boiling water on it, and rub the scalp with the liquid. Kushwalden (unidentified), a climbing vine that grows in woods, is also used. When asked if men, too, use this preparation, the informant answered, "Most certainly not! Why should men want so much hair?" Men do not become bald. An occasional person has gray hair. [324] [325]

Formerly men cut the hair shoulder length; they did not wish to appear like women. Most men today have the hair cut short as Chilean men do. An occasional one wears his long—generally he is a man who has few contacts with Chileans or is an old man, especially a cacique. Such men either wear braids, or leave the hair cut ear-lobe length and wear a band around the forehead tied at the back of the head to keep the hair from eyes and face. The band (trarilaqko), formerly woven of yarn, is now usually a square piece of cloth folded to form a triangle and then again folded to about 1½ inches in width. It is tied in a knot at the back of the head; ends hang loose. An informant reasoned from his observations that men today who still wear braids have a keen appreciation of the old culture, and added: "I noticed while visiting south of here that Mapuche men who were pointed out to me as having been best able to defend their rights against the Chilean Government were those who still wore braids."

Most married men wear a mustache and are proud of it. Often they let it grow past the corners of the mouth (pls. 25 and 26). Rarely does a man have a growth of hair in front of the ears. His beard is generally scant, and he usually depilates it. Men who do have heavier beards remove them by first rubbing the face well with warm dry ashes taken from the hearth—"ashes of any kind of tree will do"—and then shaving the hairs off with the edge of a clam shell, such as are found in local rivers. After shaving, the face is smeared over with yellow clay and then washed. "It is the same clay we use in pottery making; it heals the face. My husband always bathes and shaves before he goes to the Sisters."

Most informants agreed that it was not customary, formerly, for men, except caciques, to wear earrings—"although some men were there, large ones, they were." A cacique wore only one, and it was of a distinct style (fig. 9, b). 301 [603]

59: Ridges R-8 (1966-19[illegible]2) 1957
SG4 Araucanians SG4
Chile

A headband, called trariloqko, were
disks dangling from the section above
(pl. 55); disks number from 40 to 45. A
hair back and also as an ornament. The
a woven band with sections of silver
Total lengths of lafallafmatrowe varies
studded sections are wound around the
adult men or women or young women
a no-nonsense Chilean rule; many young

According to Cooper's sources there
painting until more recent times, when
seen (1946, p. 711). During the prese
are coincidentally with disks slightly
women had been employed in Chilean fi
was no body painting.

Brown is the accepted proper skin co
Chileans could not be brown, if they w
you were born white. Are the Mapu
skinned too?"

Every Araucanian man and woman
the hill of the headwrite, "Has the nose
is like a Roman nose with a doubled
45, 46.) An previously stated (p. 8
of a low hairline. Adults are known th
the hairline. The writer saw boys doing
girls also. Those who live in hotel/tou
not infrequently shave the forehead to
Araucanian hairbelow in all areas had
remove the hair on the forehead.

Instances such as the following ha
conscious of their personal appearance
have a picture taken of himself, "but n
day he appeared well dressed except f
which any man may borrow from the m
Chileans are, and posed for his picture.
was properly tilted and that the corner
had tucked into his breast pocket show
until they were in the desired position, h
with satisfaction, "Bueno!" When he
he was pleased, but remarked that he
another occasion, wanting a picture o
women), I asked a young woman to re

by women, has links of silver 301
the forehead and/or temples
trariloqko serves to keep the
e lafallafmatrowe (pl. 55, 2),
studs, is merely ornamental.
l from 27 to 35 inches. Un-
aches of hair. An occasional
oday wears a ring made from
men wear them.

was not much face or body 302
face painting was not uncom-
nt study young women were
y rouged; in general, these
nalities. Aside from this, there

or. "It is the Mapuche color;
nted to be; neither could you,
he in North America dark-

's proud of a nose if it is like
of a Mapuche should be." It
are of the nostrils. (Cf. pls.
o) no Araucanian is proud
pluck hairs in order to raise
g so to each other at school;
where Chileans predominate
heighten the hairline. Non-
been asked for depilatories to

icated that informants were
: A young man arranged to
t until tomorrow." The next
or a hat. He obtained a hat,
acher when he must go where
, making certain that the hat
s of a fancy handkerchief he
ed. He moved his feet about
oked into the camera, and said
saw the picture (pl. 26, 3),
looked rather well fed. On
of a kapam (dress worn by
move her apron so the kapam

10: Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Chile

● 302 could be better seen—it being a warm day she had already removed her shawl. She resented the request, said something about modesty, scolded, straightened her apron, put on her shawl and pinned it properly (the kapam was nearly completely covered by now!), shooed away the children, paused, and said, "Bueno!" One day in Alepún area a man galloped along the Pacific beach on horseback to catch up with me to say that an airplane had come within five yards of the ground where he happened to be examining a fence; in fact, it was so close that he could see the man sitting in the cockpit—something he had not expected to happen in his lifetime. He was filled with surprise and excitement. His horse, with head high, snorted. The setting was perfect for a photograph. When asked to halt a moment to have his picture taken, he answered, "Nothing doing! Nothing doing! Not in this torn pants." (His pants at the knees showed four distinct layers of patches.) He swung his horse around, called once more with emphasis, "Not in this old pants!" and galloped away.

FRIENDSHIPS

572 Sincere and lasting friendships existed. Close friends were usually relatives. "I have noticed that always two women who are particular friends are related," said a non-Araucanian; "the same is true of men." A 21-year-old man wanted his 24-year-old distant relative in a photograph with himself. "He is my best friend," he remarked. "I ask him for things sometimes, and he gives them to me; he seldom asks me for anything, for he is richer than I am. We also ask to use each other's things. He and I are not like brothers; we are best friends. Everybody has a special friend." It was noted, however, that an occasional man and woman did not have a very close friend.

Occasionally in former times two unmarried men, or two married men and their families, gave expression to their mutual friendship in a get-together known as konchotun; if the expression of friendship was one between two women or a woman and a man, it was called mechatun. (Cf. also Cooper, 1946, pp. 727, 743.) Essential characteristics of both konchotun and mechatun were sincere mutual respect and the presentation of a lamb or sheep by one friend to the other followed by eating together an ample meal—not the lamb or sheep received as a gift, but one supplied by the recipient.

An informant described a konchotun between two men as follows: "This is done only where deep, deep friendship exists. A man will bring a lamb or a sheep to his friend as a gift. The friend accepts the animal but slaughters one of his own lambs or sheep and prepares

[p 220(E)]

Three views of the hejeu, the woman's traditional hairstyle and homeworn dress of black yarn (Algeria)

10. Niger E-3 (1960-1962) 1962
BCG Accession SC14
Chile

[illegible]

He then makes a depression and ends both in water. When they are 249
ready, he places a knot on each, brings the edge over the line by pulling
up the loop, which he ties to a knot over the toes, and goes about his
work. "The dried leaves are then like a fixed shoe," remarked the
interpreter. Sometimes a sole of wood is inserted, moss is preferred
for this because of its flexibility.

Today, clothing of preschool and school-age boys consists of home- 251
bought pants, shirt, and sweater or coat, and usually a parka. (Pls. 1; 264
2, A; 8; 9, A; 11, A, p; 12.) Boys' pants are usually made of cow-
cloth bought in Chilcotin stores; occasionally they are made from a
piece of sheeting or a man's worn pants, but usually a man's pants are
remodeled until they finally fall apart. Men do their own sewing by
hand. Women or older girls do the knitting. A small boy's pants are
sometimes knitted from yarn; so are sweaters. Shirts and coats are
either bought in stores or made from worn ones of men. In Colhoyin
nearly every boy between 2 and 11 years of age wore a sleeveless, 277
short-legged garment knitted of homespun yarn of a natural brown
color, or dyed a deeper brown. It was usually knitted by the mother
or an older sister—occasionally by the boy himself. Knitting was
introduced by non-Athapaskan teachers in recent years. Patches were
unworn of yarn.

In general boys were barefoot; no considered one in Colhoyin wore 249
moccasins to school. Any boy wearing shoes gives evidence thereby
that his parents are people of means. A food agent who could not
afford shoes put stockings on her little nephew when his picture was
about to be taken (pl. 4, c), as stockings give greater prestige than
do bare feet. Hats, too, were a sign of a standard of living higher
than most Chilcotin. More hats than shoes were worn by boys in all
areas. Boys who had hats wore them at funerals, when going to town
or to church services, when bringing messages or mail to the order,
when having a picture taken, and occasionally at school. Younger
boys wore knitted berets (pl. 8, c). A 9-year-old Colhoyin area boy
wore a cap, "because the sun shining on his head makes him sick,"
said his 13-year-old sister.

Regarding women's clothing and accessories the 70-year-old 249
Tsilqhotin man said the following articles were the customary ones 301
when he was a child: a kapoos (dress, homespun of black yarn);
no bibbs or bibbs (shawl woven of black yarn); a tsuchwa (belt);
two shoulder (skidgates), one used in pinning the dress and the other
the shawl; a tsuchiqho (headband of silver medallions) or a
Bella Coolaprawn (headband ornamented with little silver shells) or an 249
ornamental woven band—all worn to keep the hair from the face; and 301

Lib. Religion B-0 (1948-1950) 1997
SC4 Accession SC4
Chile

a salmon (worn braided into the hair or coiled around bunches of it and around the ends of braids). Ponchos were not worn by women; nor did women wear trousers—all walked barefoot. Today, in general, women of all ages wear a long-sleeved waist and a lapan, and over them, an apron. A factory-woven black shawl is worn when away from home. (Pls. 6, 7; 8, 9; 10, 11; 12, 13; 14, 15; 16, 17; 18, 19; 20, 21; 22, 23; 24, 25; 26, 27; 28, 29; 30, 31; 32, 33; 34, 35; 36, 37; 38, 39; 40, 41; 42, 43; 44, 45;

10 Hilger E-5 (1946-1952) 1957
SG4 Araucanians SG4
Argentina

of them as grown-ups; chose a mate in marriage for each, and provided the exchange of marriage gifts.

The respect shown by children to parents was noteworthy. Parents spoke of young unmarried sons and daughters, gainfully employed, who gave part or all of their earnings to the general support of the family. They also spoke of the obedience of children; complaints about children were rare.

In general, children of a family were agreeable among themselves; quarrelsome ones were corrected, and sometimes punished. Children of simultaneous wives were taught to get along together. "We were like brothers and sisters; parents did not allow their children not to like one another; we had great respect for one another." There were no taboos regarding brother-sister relationships, such as speaking to each other or being in each other's presence.

CHILDREN'S BEHAVIOR

CARE AND DRESSING OF THE HAIR, PERSONAL APPEARANCE

Formerly a girl's hair was not cut but was worn in braids; today most girls have it cut. A boy has always worn his cut; "it was cut like one cuts wool off a sheep." It was cut for the first time when he was 2 to 3 years old.

Most children seen were clean and had the appearance of being well cared for; on occasional one had hair disheveled and face dirty. In general, when at home, children were barefoot and wore mended and faded clothes; in schools, villages, or in homes where visitors were expected, they wore better clothes, and usually shoes. (See pls. 62-67 for children.)

SIGHT AND HEARING OF THE CHILD

Non-Araucanians spoke of the keen sense of sight and hearing of Araucanian children, and of adults, as well. "If they have once seen a horse, they can tell its tracks wherever they see them. Consequently, they can often tell you from a horse's tracks what person passed down the road or path," said an estancia owner who employed Araucanians. A cow or horse that has strayed into a herd of several hundred, or a strange sheep in a large flock, is immediately spotted by them. Children that accompanied the writer through woods and over meadows sighted hidden flowers in crevices, commented on unusually tall grass, and on colors of stones lying at a distance. Insects were identified by their buzzing and birds by their songs and call notes, and both were accurately mimicked.

19. Bélgica E-9 (1946-1952) 1997
BG4 Asunciones BG4
Argentina

[illegible] Shes gave me some nice clothes. I was 15 years old then. No, I was not given any herbal decoctions." Several informants spoke of a girl's voice changing about the time of her first menses.

[illegible] There were no taboos regarding the use of dishes by menstruating women. "No one ever used anyone else's dishes at any time; everyone in the family had his own plate or bowl, and spoon. And each one knew his own, because his mark was engraved on his own, such as a bird or a tree, or some such mark." She continued, "My mother was right: it ended before I was 50 years old. I had my last child when I was 44. Soon after that I had irregular periods, but quite, was dizzy always, my teeth ached; but all this ended too."

Of a menstruating woman it is said, "She experiences the moon." Of a woman past menopause it is said, "She no longer experiences the moon."

ADULT BEHAVIOR

CARE OF THE HAIR, BATHING, PERSONAL ADORNMENT, PERSONAL APPEARANCE

302 A few baldness, an Araucanian trait, was not desired; neither was facial hair. Ashes, "any ashes from the fireplace," were rubbed on a boy's face to keep him from having facial hair. A considerable growth of hair on the forehead was removed by smearing either dough or flour mixed with water, or a paste of blood and ashes, over the forehead, letting it dry, and then rubbing it back and forth, thus pulling out the hair—a process called "cleaning the forehead" (lifmo-ral). If there were only single hairs, they were jerked out with the fingers, or with a finger and the help of an implement, like a stone. Baldness occurred when a man reached 100 or more years of age. "My father was 130 years old, so old that he lost all his hair."

[193] 515 [304] The hair is washed when bathing. A lather of leaves of channy is used in place of soap, as formerly, especially by those who cannot afford soap. If a luster is desired, the hair, when dry, is saturated with several-days-old urine, an act called kilkalun. Bathing is done in creeks, rivers, or lakes. Many persons bathe daily.

302 A hairbrush was made from the roots of "a plant that grows on trees." The roots were wound about with narrow strips of bark to form a handle; the other ends of the plant were used in brushing. Such a brush in the collections of Parque Nacional de Lanín (specimen No. 77) is 14 inches long and 6 inches in circumference at brush end.

301 Formerly, every adult person wore silver ornaments. These were earrings, necklaces, bracelets, rings, and studdings on belts. Women

18 Stiger E-9 (1946-1952) 1951
SG4 Araucanians SG4
Argentina

tan, so many young persons today have no faith in the gillatun; in fact they pay no attention to anything related to our old ways."

The cacique who called the people together for the gillatun is the officiating officer at the ceremony. He is assisted by two men from his jurisdiction, toki or bells, reckoned to be lieutenants or captain and sergeant. Other persons of importance are the machi and the four pireñiken—two boys in early adolescence and two preadolescent girls. All other persons present, except children, are expected to participate; children are nonparticipant observers. "Children know nothing about things yet; but they are made to observe everything so they will learn. But today, not even children want to learn the old ways; it is a pity!"

Since there is no longer a machi in Quilapulun area, an ordinary woman replaces her. It is she who beats the kultrung. Before the ceremonies begin, each of her hands is painted from knuckles to wrist with three pairs of lines, each pair consisting of a black and a white line. A similar pair of lines is painted across her nose, from cheek bone to cheek bone, and another pair across her forehead from temple to temple. On her head she wears a trarilonko, a silver ornament. The two preadolescent girls (pireñiken) are decorated in the same manner; the two boys (pireñiken) each have only one black line from cheek bone to cheek bone across the nose.

The complete ceremonial takes two days. Families arrive at the plot reserved for it on the evening preceding the first day. Each family brings a 2-day supply of food, blankets on which to rest and sleep, and sacrificial family offerings of food. Traditional offerings were wheat, corn, cotuto (p. 366), tortilla, an ungle, and muday (p. 371); optional offerings were chickens, sheep, and calves. Today, offerings are usually the traditional obligatory ones, "or whatever the people want to offer." Chicha (pilliñ) has replaced muday. An occasional family brings one or two of the optional offerings. The cacique provides the traditional tribal sacrifice, a white horse; or in the event no white horse is obtainable, a roan-colored one. Today a sheep or calf often replaces the horse. Only the blood of animals is sacrificed; their meat is either eaten, or is thrown into the fire, together with the bones, at the end of the ceremonial to be totally consumed. Dogs must be kept from getting any of either.

The evening of their arrival, persons sit around until midnight, resting and visiting. At midnight the men plant 3- to 4-foot-tall colihue stalks in a row approximately 20 yards long. This done, each woman places at the base of a stalk her family offerings of food and also a